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Contents

Front Cover: Aging (Bronze and Gold Leaf 187 × 52 × 225 cm)
From the series, Circle of life 2010–2011 by Kami Lertchaiprasert
Source: MAIIAM Contemporary Art Museum

Back Cover: Photo by Nishibuchi Mitsuaki

Editorial

For over 50 years, CSEAS has dedicated itself to cutting edge research on contemporary issues facing Southeast Asia through interdisciplinary research based on fieldwork. Over this time, the Center has undergone a gradual evolution, identifying developments in Southeast Asian societies through ongoing empirically grounded research. To date CSEAS' main focus has predominately been on Southeast Asia. Our researchers span the disciplinary divide and have explored social, cultural and eco-agricultural diversity in one of the world's most diverse regions. This has allowed CSEAS to learn about its latent potential, its cultures, diverse peoples, religious dynamism, and plural co-existence. And in line with the exigencies of a rapidly evolving and dynamically globalizing region, researchers have been collaborating closely with other institutions within the region and around the world to accumulate new knowledge. This has allowed for theory-building and the promotion of perspectives that are attuned to the region's diversity.

In order to further its mandate, CSEAS has undergone a reorganization and renewed its mission integrating with the Center for Integrated Area Studies (CIAS). This is significant in that it will allow CSEAS to refine knowledge from a truly comparative inter-regional perspective. Whereas to date we have focused on looking at the region, this reorganization will allow us to look *through* and *from* the region and compare with other world regions. This, of course, will be quite a challenge. However, with this reorganization comes expansion. CSEAS will be able to combine and share the expertise of colleagues who work in Latin America, Central Asia and Northeast Asia. CSEAS welcomes Professors Hara Shoichiro, Wil de Jong, Hayashi Yukio, Kishi Toshihiko, Associate Professors Murakami Yusuke, Nishi Yoshimi, Obiya Chika, Yamamoto Hiroyuki, Yanagisawa Masayuki, and Assistant Professors Kameda Akihiro and Nakayama Taisho. Through this expansion we hope to strengthen and deepen collaboration among our researchers to create a robust academic community: those that can adapt and respond to the challenges that face society globally but who can work locally.

In this issue, we are pleased to carry a range of articles from current fellows and invited writers. On November 3, 2016, CSEAS was graced with a special guest. Daw Aung San Suu Kyi (State Councilor), in recognition of her advancement of democracy in Myanmar was awarded an honorary doctorate by Kyoto University and traveled to CSEAS to receive it. We offer her acceptance speech that she gave to a packed audience. Ken MacLean writes about the humanitarian efforts that are underway to clear landmines in Myanmar and the urgent need to establish landmine-free areas for displaced persons who want to rebuild their lives in former conflict areas. In our ongoing desire to have a dialogue on gender issues in Southeast Asia, Sunitha Bisan, Chairperson, Environment and Climate Change, National Council of Women's Organisations, was invited to write about climate change and its impact on the lives of women in Sarawak. Vernon Totanes a historian and visiting fellow details the history of publishing, book destruction and survival that occurred during the Japanese occupation of the Philippines. Mario Lopez reports on the 5th Visual Documentary Project that was successfully held in December 2016. Finally, Lindsey Merrison, founder of the Yangon Film School (YFS), an innovative and rising film school based in Yangon, offers an overview of the challenges the school has faced during this current period of democratic transition in Myanmar.

The Editors
Mario Lopez
Shitara Narumi

At the opening ceremony: From Left to right, Assoc. Prof. Nathan Badenoch, Prof. Hara Shoichiro, Dir. Kono Yasuyuki, Prof. Nagahiro Minato (Executive Vice-President of Kyoto University), Assit. Prof. Shitara Narumi, Assoc. Prof. Myint Thida (Visiting Research Scholar)

Re-organization of Center for Southeast Asian Studies (CSEAS), Kyoto University

Kono Yasuyuki
Director, CSEAS

As of January 1, 2017, Center for Southeast Asian Studies (CSEAS) merged with the Center for Integrated Area Studies (CIAS) and restarted as a new research center. Its Japanese name slightly changed to *Tonan Ajia Chiiki Kenkyu Kenkyusho*, but the English name remains unchanged.

CSEAS was established in 1963, charged with coordinating Southeast Asian Studies, and officially approved as the first university-attached research center in 1965. For over 50 years it has carried out multidisciplinary fieldwork in the region. Due to the efforts of previous and current faculty, affiliated researchers and related agencies, CSEAS has grown to become a leading global research institute. Since 2006, CIAS also carried out extensive research through a fusion of Area Studies and Informatics, fostering both area studies communities and putting efforts into building an Area Informatics system.

The aim of this reorganization is to bring together our strong fieldwork expertise, interdisciplinary areas studies and area informatics approaches to allow us to have a broader perspective, develop a larger academic network, and strengthen research that responds to the needs of contemporary societies. We are now coming to the end of an era that has solely pursued industrial expansion and economic growth. Present day societies face complexly intertwined problems that threaten our security; global environmental issues, economic inequality, religious and cultural friction, large-scale natural disasters, and the spread of epidemics. CSEAS aims to continue world-class research to close in on these issues by making use of the wisdom found in local societies in the world in general, and of Southeast Asia in particular, and weave together reality-based and globally comparative perspectives.

To do this we require a diverse disciplinary mix. To produce any kind of innovative ideas we also need to work with civil society and the private sector. These require a wide range of people and our own efforts. CSEAS will continue to look forward to working closely at all levels to further solutions to current and near-future regional and global issues.

Acceptance Speech for Honorary Doctorate from Kyoto University

Aung San Suu Kyi

On November 3, 2016, her Excellency, Daw Aung San Suu Kyi (ASSK) visited the Center for Southeast Asian Studies (CSEAS) and was awarded an honorary degree of Doctor for her contribution to the advancement of democracy in Myanmar and the world as a whole.

ASSK, a previous fellow at CSEAS, resisted the Burmese military government through non-violent means and led the National League for Democracy (NLD) while under house arrest for over 15 years. During the historic elections of 2015, the NLD was supported by a great majority of Burmese and the country made a peaceful transfer of power and is currently working toward a more civilian-based political system.

Between 1985–86, she was engaged in research at CSEAS, focusing on her father, General Aung San. In 2013, ASSK visited Kyoto University and was awarded the title of Honorary Fellow of Kyoto University. To date, Kyoto University has conferred 13 Honorary Doctoral degrees to outstanding scholars for their scientific contributions in various fields. This is the first time that the university has conferred such an honorary degree on an individual for their commitment to freedom, democracy, and human rights.

This article is a synopsis of ASSK's conferral speech and her discussion with Kyoto University students.

ASSK: I would like to say it is indeed a great pleasure to be back here in the city of Kyoto and this university. When I came to Japan for the first time 30-years ago, it was almost to the day because I came in October 1985. My young son and I were welcomed by this city and by this university. It was wonderful how quickly we felt we were part of the life here. And it is amazing that even now, after 30 years when I was in Tokyo, I found out I had forgotten all my Japanese. But when I came to Kyoto, there is magic about this place: its beauty, its history, its culture, and with regard to the university its academic excellence, and its international reputation. Its international reputation is based to a large extent on its capacity to engage with and to absorb the many scholars from all across the world who visited this university. I know what a rare prize it is to be awarded an honorary doctorate from this university, especially since this is the first that somebody with no real achievements in science has been awarded such a degree. But of course, the science of politics, which is really the science of people trying to live together in a civilized society, is fundamental for the promotion of other scholarly works. Without peace and without freedom we will not be able to achieve academic excellence. We need peace, we need freedom. We also need the affluence that will enable us to do the kind of research that will push the world forward, and that will elevate the status of human society. When I was told that I was going to be awarded an honorary doctorate, I wondered whether it was going to be in Law. But this is an unusual doctorate because it is for what I have done for the advancement of democracy in my own country, and as President Yamagiwa Juichi has kindly said, in the world at large. Advancement is the correct word because we have not yet reached our goal. In a sense, with democracy we can say that we will never reach our goal. Our goal has to be beyond reach because we have to keep working towards it. Once we stop working for democracy, it will fade away. It is like an unused muscle. We have to keep it exercised all the time. I keep reminding our people how important it is for us, not just to claim our democratic privileges, but also to

discharge democratic duties, that we may be able to make our society a vibrant one: politically, socially, and culturally.

Kyoto is a great center of culture and before we came into this room the chairperson, Dr. Inaba Kayo and I were discussing the importance of culture and cultural exchanges. Culture is something we can keep alive only if people believe in it. You can't force people to preserve a culture. You can force them only externally, you can lay down rules and regulations, you can promulgate laws that force people to keep to a certain type of culture. But it will be just a dead visage, it will not be alive, it will be not real or genuine. So to keep culture really alive we have to keep the human spirit alive, which is why I say that the science of politics is the most important science, the science of people living together in peace and in harmony, that the human race might progress. It is not for me to lecture academics because I myself am not an academic. And it is a very dangerous thing to try to do. So I am simply putting to them my views on how we think that academia can cooperate and work together with not just students that come to the university but with people in general, with different countries, with different systems, with different cultures, to make sure our world is moving in the right direction. Well the world is round because it is going around and around and we never really know where we are going sometimes. And this is a mystery and a challenge. We hope that we are going in the right direction. We can never be sure. Of course, I think that the positive aspects of human nature outweigh the negative because if this were not so I think we would still be running around in caves. I am not sure, but I think so. And it is the opposite. The positive aspects of our nature have brought us forward to this point where people from all over the world can meet together. I think predominantly in this room there are Japanese and people from Burma. But I believe that perhaps there are a few from other countries as well. And for people from different parts of the world to come together, to be able to communicate with one another, that in itself is a truly amazing achievement. When we think that just 100 years back this would have been almost an impossibility for people of all ages, from different aspects of life, from different countries to meet in one room and not think this is extraordinary at all. This is the achievement of our world and democracy, also the achievement of the human race. The belief that people can gather together and come to a wise, common decision. That is indeed an act of faith. And it is based on this faith that we have struggled for democracy in Burma and for peace, because there can't be peace without democracy and there can't be democracy without peace. We have just started out on the road to stabilizing our democratic roots, and to achieving peace which has long eluded us for our country. We hope that the time is not far when we can say we have achieved peace for our country and we have strengthened the democratic roots of our society so that coming generations may be secure in the knowledge that their country will be shaped as they wish it to be. And for this we would like to thank our friends from all over the world who have helped us in various ways and among those friends who have helped us is Kyoto University. When I came here in 1985, the movement for democracy had not yet started. Yet Kyoto University was kind enough to welcome me and to treat me with no less consideration than I am treated today. In fact, I think I was treated more warmly and more as a human being 30 years ago than I am now as a representative of a government. I don't know why people want to be representatives of governments because I think it is much better to be just yourself. I have always found that people are much warmer towards you and the way in which the people of Kyoto took me to their hearts 30 years ago, that could not be bettered in any way. So I would like to conclude by saying thank you to the university and thank you to the people of Kyoto.

A full version of the acceptance speech and Aung San Suu Kyi's speech and her discussion with Kyoto University undergraduate students can be at Kyoto University's OpenCourseWare site: http://ocw.kyoto-u.ac.jp/ja/international-conference/59/video

A full transcript of her discussion can be found on the CSEAS home page at https://newsletter.cseas.kyoto-u.ac.jp/nl75/75_00_assk.html

Danger Underfoot: Humanitarian Mine Action in Myanmar

Kenneth MacLean
Former Visiting Research Scholar, CSEAS

Myanmar is the third most landmine-contaminated country in the world after Afghanistan and Colombia. According to Displacement Solutions (DS), an organization that employs a rights-based approach to assist forced migrants around the world, perhaps as much as five million acres nationwide are contaminated, the most heavily affected areas being the country's border regions due to nearly 70 years of low-intensity armed conflicts (Displacement Solutions 2014). The rugged terrain, tight travel restrictions, the almost complete absence of systematic data on the location of known hazardous areas, as well as the frequency of accidents, mean that the actual scale of the problem is not accurately known, however. These uncertainties present varying degrees of risk to everyone living in landmine-contaminated areas, but especially for the country's estimated 370,000 internally displaced persons (IDPs) and 480,000 refugees (UNHCR 2015). There is widespread recognition there is a need to clear travel corridors and to establish landmine-free areas for forced migrants who wish to rebuild their lives in former conflict-affected areas. But a range of actors currently oppose humanitarian mine action (HMA), which entails risk education, clearance victim assistance, advocacy, and stockpile destruction, on the grounds doing so now presents a threat to the on-going peace process.

Mine Rise Education (MRE) consists of educational activities designed to raise awareness and promote behavioral change to reduce the risks landmines pose. To my surprise, nearly all of the NGO representatives that I interviewed in Thailand and Myanmar stressed MRE remains a "very sensitive topic," so much so that the political space for implementing it is extremely limited at present. The question is why given that rural populations in landmine-contaminated areas obviously face direct risks to their physical wellbeing. I found that other actors, such as government entities, state and non-state armed groups (NSAGs), development agencies, NGOs, and business enterprises bear other kinds of risks. When the interests of these actors are taken into account, MRE ceases to be a universally desired good because it contributes to new harms even as it reduces others.

DS carried out a stakeholder consultation process in mid-2013, during which they spoke with nearly one hundred individuals representing landmine-affected communities, civil society organizations, and community-based groups, as well as local and international NGOs involved in HMA and some NSAGs. (The country's armed forces did not participate.) Based on its findings, DS outlined the 14-step sequence for operationalizing land-sensitive HMA in accordance with its eight core principles. The "Do No Harm" approach, one of the co-authors of the report told me, wrongly assumes that the risks associated with moving forward with landmine clearance can be managed, even without having the procedural and practical mechanisms in place to adjudicate conflicting property claims or provide legal recourse to people who have had their land seized.

One Humanitarian Disarmament Program Manager, for example, noted that the report's emphasis on housing, land, and property rights, although critically important for the success of HMA, was premature. Some NSAGs, such as the Karen National Union (KNU), recognize customary or traditional land rights in areas they administer. However, the government currently does not, he explained. Consequently, people in (former) conflict-affected areas do not enjoy adequate protection under the law, and organizations involved in HMA do not have the expertise or authority to assist them. More pressing, he explained, was the Myanmar Mine Action Center's apparent reluctance to authorize and to coordinate MRE, much less mapping and signposting hazardous areas. "There's been dialogue with the Myanmar Peace Center and there was complete agreement on everything, right down to the number of cleaning ladies that needed to be hired. But again, it didn't happen. The money is just sitting there." The Peace Center, he reported, provided some vague statements indicating that, "it was not yet appropriate to begin discussing operational plans," but it took them a full year before they stated directly that it would "have to wait until the *Tatmadaw* and the NSAGs had

Fig. 1 Foot prosthetics for landmine victims, Mae Sot Thailand

buy-in post-ceasefire."[1] No one is officially allowed to do anything beyond MRE for this reason, he stated.

Many people share his frustration with view that MRE is "very sensitive." A national MRE coordinating group consisting of government and non-government organizations exists, and it is reasonably effective in terms of data collection regarding landmine accidents, as well as the number of workshops held and training materials distributed. But there is significant disagreement on the content, which is emblematic of the broader problem: the people most in need of MRE are not able to easily obtain it. For example, the Chief Minister for Karen State announced that all ongoing MRE activities had to stop immediately on the grounds that "it was not yet the right time," but his office did not provide any further details, one foreign MRE trainer told me. It later turned out that a photograph in the MRE materials, which UNICEF and DanChurchAid Mine Action had prepared using a photograph from Cambodia, was the source of the problem. The photograph depicted a soldier, wearing a nondescript uniform, laying a landmine. In the Minister's opinion, the image "might harm the peoples' respect for the [Myanmar] government."[2]

MRE also remains a problem on a practical level. A MRE trainer for the Committee of Internally Displaced Karen People (CIDKP), the humanitarian wing of the KNU, told me that the existing curriculum, based on the one used in Cambodia, encourages rather than discourages risky behavior. "I teach many things that are not in it, and I do not teach everything that is." He explained, "booby traps are common in Cambodia, but in Burma/Myanmar they are not. One time I taught villagers about them [after they expressed desire to learn more about the pictures on the flipcharts]. They thought they were great. They wanted to make some for defensive purposes!" Mutual suspicion is a significant problem as well. "Marking hazardous areas is a non-starter at the national level," a technical expert with the Mine Advisory Group said. In fact, MMAC "is downright hostile to the idea," the expert continued. So, too, are NSAGs, which assert that doing so makes them vulnerable tactically. (NSAGs currently regard systematic mine removal and destruction, like disarmament more generally, as "surrender.") Consequently, local Karen organizations that for safety reasons want to identify suspected hazardous areas and signpost known ones in non-strategic areas regularly face accusations that are government collaborators, even though many of them have provided invaluable humanitarian assistance to their conflict-affected communities for decades.[3]

Many domestic NGOs, civil society organizations, and community-based groups are also concerned about the tremendous increase in foreign assistance

to Myanmar. They assert the assistance supports the proliferation of government networks in areas where they previously had little or none and undermines already existing local ones that provide social services, especially health and education, to their respective conflict-affected communities. The Director of the Burma Relief Center, a cross-border humanitarian organization, describes this increase as an "aid offensive." "The current situation is now critical," she stated. "Aid is drying up here, and the funds, which are going inside, are supporting government structures in one way or another. In the process, they are undermining the structures that community-based organizations built up over the years, and that is a serious problem. The ethnic movement is in greater danger."[4] A Karen research analyst for the Salween Policy Institute calls it the "development offensive." He cited the blueprint for development in Southeastern Myanmar the Japanese International Cooperation Agency and the Ministry of Border Affairs released relatively recently.[5] The blueprint emphasizes the construction of economic corridors, agro-industrial clusters, as well as free trade zones and industrial estates with the assumption that conflict-affected populations will want to work in them. (A sizeable percentage of them will have to pass through landmine-contaminated regions to do so, he pointed out.) Not everyone shares this assumption, however. More than 30 civil society organizations that operate in the target region quickly issued a detailed critique of the neoliberal model for border economic development, which they claim was prepared without input from people living in it and without public consultation afterwards. This is why economic development poses a threat to its own realization. Economic development, which requires demining in conflict-affected areas, will be impossible without HMA. But HMA, even if carried out in accordance with international best practices, may destroy what decades of military offensives did not: the possibility for these communities to make informed decisions about what form their own futures should take in post-conflict Myanmar.

The urgent need for HMA in Myanmar is the product of an enduring crisis. Living conditions in most conflict-affected areas are such that organizations are urging donors, the government, and NSAGs to take immediate action to address the humanitarian emergency that exists in the country's border regions rather than wait for a nationwide ceasefire agreement, much less one regarding post-conflict political arrangements. Yet, these key decision-makers resist labeling this crisis a "crisis" in the name of furthering the peace process.[6] Armed parties regard any effort to change the status quo, including MRE, as having the potential to undermine the "new" normal, which is neither resumed war nor a genuine peace, but something in-between. Consequently, landmines possess potentiality, one that enables them, even as lie underground, to exert form of agency—albeit one without intent or directionality, which is what makes their removal currently so explosive in contemporary Myanmar.

Fig. 2 Landmine warning sign, Karen State

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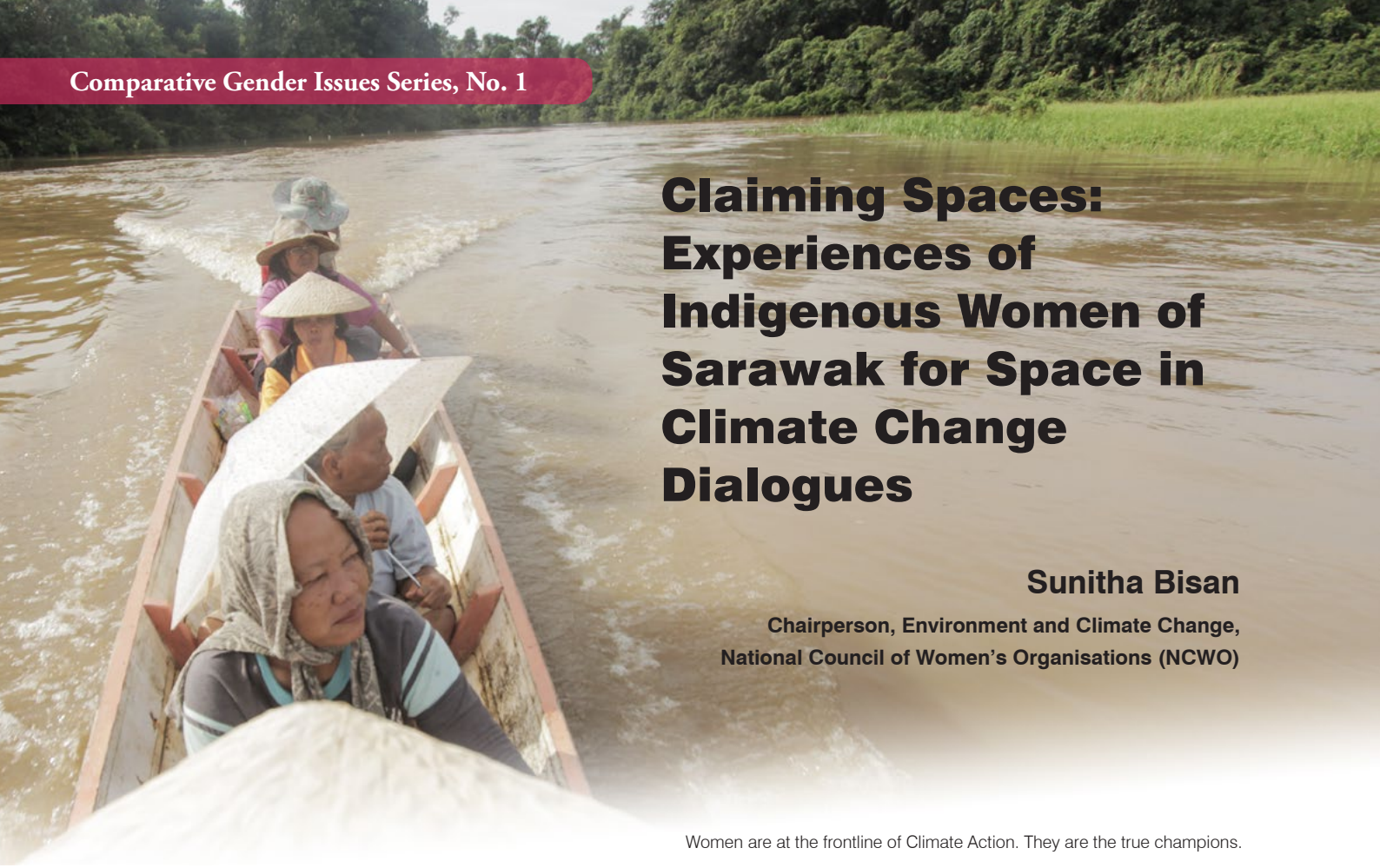
UNHCR. 2015. UNHCR Country Operations Profile.

Notes

1) Interview, Aksel Steen-Nilsen, Norwegian People's Aid Humanitarian Disarmament Program Manager.
2) Interview, Anonymous, Committee of Internally Displaced Karen People staff member.
3) Interview, Eh Thwa, Mae Tao Clinic Mae Sot Prosthetics Clinic Director.
4) Interview, Pippa Curwen, Burma Relief Center Director.
5) Interview, Saw Greh Moo, Salween Policy Institute analyst.
6) Interview, Nilar Myaing, The Border Consortium-Yangon Director.



Claiming Spaces: Experiences of Indigenous Women of Sarawak for Space in Climate Change Dialogues

Sunitha Bisan

Chairperson, Environment and Climate Change,
National Council of Women's Organisations (NCWO)

Women are at the frontline of Climate Action. They are the true champions.

The effects of climate change can no longer be ignored or denied. Asia Pacific, as a region, is most vulnerable to natural disasters as it accounts for 91% of global deaths, 49% of global total damage in the last century (IFAD 2009), and it is estimated that about four billion people will be affected by water shortages at least one month in a year, with nearly half residing in China and India (Mekonnen and Hoekstra 2016).

In 2014, a scoping study was undertaken with indigenous women leaders of Sarawak to promote community participation in climate related decision-making and discussions. The scoping study for Malaysia is part of a regional study initiative of the Asian-Pacific Resource & Research Centre for Women (ARROW) and her partners in both South and Southeast Asia regions. The other participating countries were Bangladesh, Lao PDR, Indonesia, Nepal, Maldives, Pakistan, and the Philippines.

The regional initiative found that climate change discussions still lack a participatory and inclusive process of inclusion. The usual reasons offered were that climate change issues are highly technical and the public has a limited understanding to allow for meaningful participation. Our collective challenge was to create as well as claim public spaces to allow for the voice of the people, especially that of women who are directly impacted from climate-related and environmental impacts, to be heard and be part of decision making processes.

Arnstein (1969) has rightly argued that not all participation is created equal in her "ladder of participation" model. The scoping studies evidenced how the allocation of spaces actually reinforce gendered power relations. Spaces and opportunities for citizen participation in policy processes, legal frameworks and programs in general were seen to remain at a rhetorical level. The greater need of inclusion if practiced is a mere token gesture that does not respect community viewpoints. This gendered power-relation permeates the global discussion of Climate Change even within discussions that were held during the Paris Agreement (where I was present). The greater risk of reinforcing status quo and patterns of exclusion, intended or otherwise, increases social injustice.

The commitment for inclusion in decision-making is particularly important as the Asia-Pacific region is one of the most vulnerable regions where more than 100 million people are affected by climate-related natural disasters annually (ADB 2011). Historical research over the last 40 years shows the number of people affected by flooding increased significantly from 29.5 to 63.8 million, compounded by an estimated 120.7 million people living at the frontline of cyclone-hit areas (ESCAP and UNISDR 2012). The Intergovernmental Panel on Climate Change (IPCC) reaffirms this in their Fifth Assessment Report stating, "differences in vulnerability and exposure arise from non-climatic factors and from multidimensional inequalities often produced by uneven development process" (IPCC 2014).

The Scoping Study

A scoping study for Malaysia was embarked upon to investigate the possible linkages and opportunities for action on climate change in connection with sexual and reproductive health and rights (SRHR). In Malaysia, the decision was to focus on the voices of the indigenous women of Sarawak based on their current challenges as a result of changes in land-use patterns and increased climate events. This study began with an overall review of climate change and SRHR issues in Malaysia, then explored how climate change and SRHR impact upon indigenous communities with feedback from indigenous women's leaders in Sarawak. The study's further aim was to discuss key implications for policy development and conduct advocacy on the issues raised.

This initiative was undertaken as research into the impacts of climate change on SRHR is only just emerging. Recent studies have found that women, particularly the poor and marginalized, suffer disproportionately more than men from the impacts of climate change. Their vulnerability is related to a lack of access to information, health care, social, natural, physical, financial and political resources to respond, adapt and cope to during and after natural disasters and environmental crisis· (Dankelman 2011). As a result, women need to do hard labor for the well-being of their households and communities, face hardship due to difficult access to food, water and livelihood, and are more likely to suffer from ill health and poor nutrition.

Importantly, the scoping study showed that there is a multitude of discourses; for example, how population is linked to degradation, fossil fuel dependence, reducing carbon emissions and natural resource management issues. These, in turn, influence how the inter-linkages between climate change and SRHR are viewed and acted upon by both government and communities. This is significant as the study is not only seeking to analyze what is visible in respect to climate related issues, but on existing historical as well as highly invisible institutional imbalances that discriminate women and communities.

Our findings affirmed that there are inter-linkages between climate change and SRHR revealed that the different views impede attention to include SRHR issues into climate change debates and dialogues and are greatly seen in how disaster reduction planning is advanced. The study has highlighted the need to enhance community resilience through the recognition of women's leadership and participation. This is significant as existing institutional imbalances have "cloaked" issues and made women's needs invisible in climate change discussions and related actions.

Carving a Path

Advocacy is critical to highlight these grounded realities. The first step in this process was to encourage local conversations around the issues of climate change and its impact. These conversations are important especially at a time where our development pathways promote clashes with our natural environment through consumerism and intense globalization. Conversations, including story telling, become critical to unite people in a world that divides and marginalizes.

The regional scoping studies evidenced that climatic changes are already impacting participating communities. In Malaysia, the women leaders in Sarawak shared how their communities increasingly bear witness to more intense, frequent and persistent climate-related natural disasters and human-induced environmental degradation. They further shared risks in areas experiencing logging and corporate farming on women's sexual safety and rights.

> "Before we were free to plant. Now this is limited and we have no place to find food. (*Dulu Orang Asal bebas bercucuk-tanam. Sekarang sudah terhad tiada tempat cari makan lagi.*)"
>
> Participants' Feedback

Key findings from our Malaysia study mirrors that of the other seven participating countries that include non-accessibility to life-sustaining resources such as food and nutrition, clean water, healthcare services, infrastructure and livelihood. There is a serious need to prioritize SRHR as a focus to build resilience in changing climate conditions. It is important to emphasize strengthening capacity and sustainability livelihood of communities through the recognition of women's leadership and participation on management of natural ecological systems to buffer climate impacts.

The pathway forward is to ensure gender responsiveness to address existing institutional imbalances that make women's needs invisible in climate change discussions. A review of policy documents and related

Fig. 1 Floodings are a growing and frequent challenge for local women at Ulu Baram as a result of deforestation.

Fig. 2 "Why it is important to safe our forests." A success by the communities at Baram that stopped the building of the Baram Dam.

documents in the Malaysian context has also shown that climate related policies tended to be gender-neutral. There is urgent need to reexamine and transform governance structures to apply gender responsiveness in climate change adaptation and mitigation actions.

Gender responsiveness also brings recognition to the fact that men and women are not, and should not be treated as homogenous groups. In fact, individuals are influenced by age, ethnicity, locality, education, and income. Therefore, any solutions towards adapting to climate change need to take a closer look at the intersections within the lived lives of women, men, girls, and boys. This call is echoed in the ASEAN Gender Mainstreaming Guidelines for Climate Adaptation and Mitigation adopted in 2016.

Gender sensitivity helps increase the ability to bridge community needs within policy discussions. These conversations are a means to aid policy makers and to ensure the design of adaptation and mitigation plans towards reducing carbon emissions, reversing biodiversity loss, and alleviating poverty. There is a need to reduce disparity and provide mechanisms for women to gain resources that include tenure to forestlands for their livelihoods and subsistence, as well as improve their participation in adaptation decision-making processes. In consultations and conversations, we saw that women are at the frontline as key providers of households. Interviews and discussions further showed that women and their households are contributing to adaptation through a variety of strategies including diversification of income source and social networking.

When disaster strikes, women and girls bear the brunt. In a landmark study from the London School of Economics, Neumayer and Plümper (2007) found that the higher the magnitude of disaster, the larger the gender gap. Their analysis of 141 natural disasters between the years 1981 to 2002 revealed that women have lower chances of survival, and those who survive are less resilient. In the 2004 tsunami in Banda Aceh, Indonesia 55 to 70% of the victims were women. Women who were already impoverished lost their meager livelihood and fell into greater depths of poverty.

The same empirical study also showed that women and girls are more likely to be exposed to gender-based violence and trauma during these occurrences. In the aftermath of disasters, women lack access to essential services, including obstetric and gynecological services. This makes them more vulnerable to sexual and reproductive health risks and injustices, such as sexual violence and sexually-transmitted infections; other communicable diseases (during and after pregnancies) such as malaria and dengue; pre- and postnatal complications (during and after disasters); and unwanted pregnancies due to forced marriages and prostitution (Neumayer and Plümper 2007).

An Accidental Outcome

While undertaking the regional scoping study program, the country partners, confronted by the challenges of engaging with policy makers, felt there must be a better way and more engaging manner to draw the attention of policy makers to recognize women's commitment and contributions for reducing impacts of climate change. At the regional research meeting in Manila 2015, a decision was made to apply for a small grant from the Danish Family Planning Association to produce two documentaries out of the eight-country study. Due to fund size and geographical proximity, the Philippines and Malaysia were selected to pilot this initiative with Path Foundation as the key initiator and project leader. The visual documentary project was undertaken with the support of young Filipino filmmaker Inshallah Montero.

The success of this visual documentary initiative is beyond expectation. Both the Malaysian and Philippine documentaries were shown at various key conferences and policy meetings including the United Nations Framework Convention on Climate Change (UNFCCC) meetings at Paris (2015) and Marrakesh (2016).

In the documentaries the findings of the scoping studies were made visible and told in the voices of the women. Stories told by the women in Sarawak were shown to other local communities (including indigenous communities) to motivate climate-related action. The visual documentary helped widen the outreach of understanding gender discrimination, women's contribution and climate impacts. It has also helped build solidarity and united the women leaders to articulate their concerns and stories in relation to natural environment and peaceful living.

The eight-country studies and the two visual documentaries have helped strengthen advocacy

and building the context for the ASEAN Gender Mainstreaming Guidelines for Climate Adaptation and Mitigation (2016). This is a significant contribution towards policy advocacy.

We found that the process of filming had resulted in increasing the confidence of the participating indigenous women leaders as they told their stories and articulated their concerns. Secondly, the voices of the participating indigenous women leaders are heard in spaces that they would not be present due to limitations of access and mobility. Thirdly, the process significantly helped us celebrate the contribution of women at a grassroots level in building climate resilience of their respective communities. Even women themselves neglect to recognize the roles and achievements made to strengthen community resilience against climate impacts.

It is undeniable that the visual documentary helped breakdown many barriers and ensure that voices and stories are heard the way they are told. The recognition came in December 2016, as one of the top four best documentaries selected by the Center for Southeast Asian Studies (CSEAS), Kyoto University and the Japan Foundation Asia Center helped strengthen the efforts to promote more attention on how environmental governance impacts rural as well as indigenous communities. This visual documentary as well as the scoping studies helped highlight the need for greater understanding, solidarity, inclusion and peaceful co-existence with our natural environment.

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Fig. 3 Young Filipino Filmmaker Inshallah Montero (seated fourth from left).

The most valuable books of the Silliman University Library were hidden in a vault, but were eventually found by the Japanese and flooded with water. Photo from *Wilson Library Bulletin*, October 1945.

Bookstores, Beauty Parlors, and Weapons: Philippine Book History and the Japanese Occupation

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Many, if not most, Filipinos are not avid readers. In 1935, former National Library Director Eulogio Rodriguez noted that trains in the Philippines were often noisier than their counterparts in Japan because Filipino passengers tended to chat with their companions, while Japanese passengers usually read newspapers or other publications (Rodriguez 1935, 3). In 1942, members of the Japanese Propaganda Corps made no such comparisons during their first few weeks in Manila, but they did observe that Filipinos seemed to value beauty parlors more than bookstores. The former were everywhere, but the latter were very few, and many of them—approximately 85 of 125—were selling all sorts of merchandise, not just books (Terami-Wada 1991, 180).

Yet the publication and distribution of newspapers and books was heavily regulated by the Japanese Military Administration from 1942 to 1945. Publishers were required to obtain permits prior to the publication of books and other printed matter, bookstores and libraries had to submit their holdings for examination, and even owners of mimeographing machines were ordered to register their equipment with the proper authorities. The seemingly benign business of textbook publishing and distribution was not spared. Within a few months, classes resumed under Japanese rule and many textbooks adopted during the American period were used once again, but pages depicting the United States in a favorable light were eliminated or, if they were deemed pro-American in their entirety, banned completely (*ibid.*, 187–188; Agoncillo 1965, Vol. 1, 439–442).

More often than not, professional or scholarly appraisals of Philippine libraries during or after the Japanese Occupation have highlighted the quantity of printed matter destroyed during the Battle of Manila in 1945. According to Gabriel Bernardo, the librarian who led the effort to rebuild libraries after the war, the National Library of the Philippines and its branches "salvaged about 36,600 volumes out of its aggregate collection of 733,000 volumes and pamphlets," while the University of the Philippines library was "completely destroyed, with the exception of about 3,000 volumes [of about 147,000 volumes] returned by borrowers after the liberation" (Ocampo 2004). Approximately 5% and 2%, respectively, remained of two of the largest library collections in the Philippines after the Battle of Manila. All other libraries and bookstores, whether large or small, public or private, were probably lucky if they were able to save that many books.

This article, however, does not focus on the books that were lost during the Japanese occupation of the Philippines. Instead, this article attempts to recon-

struct the field of book production—or, more accurately, book destruction and survival—from the point of view of authors, publishers, booksellers, and readers. Based on the limited sources available, this preliminary study puts together fragments from official documents, contemporary accounts, and other sources that mention the Americans and Filipinos involved in the publication, manufacture, distribution, reception, and survival of books and other printed matter (Adams and Barker 1993) as a first step toward assessing the negative and, perhaps surprisingly, positive effects of the Japanese Occupation on Philippine book history.

Destruction

Despite the Filipinos' relative lack of enthusiasm for reading, the Japanese regulation of books and other printed matter was not entirely unjustified. After all, then-US President Franklin Roosevelt did declare that "No man and no force can take from the world the books that embody man's eternal fight against tyranny of every kind. In this war, we know, books are weapons" (Manning 2014, 48). This assertion eventually turned the Philippines into a stockpiling location for copies of overseas editions that the US published for post-liberation distribution. And while copies of the armed services editions, which were intended to keep soldiers occupied during downtimes (*ibid.*; Hench 2010, 104), undoubtedly made their way into the hands of some Filipinos, there is little evidence that these books made much of an impact on the conduct of war against the Japanese in the Philippines.

More evidence is available that Americans viewed books not as weapons, but as products to be sold to Filipinos. In 1943, *Publisher's Weekly* (PW) reported that the Philippine Education Co. (or PECO)—"the largest book and stationery firm in the Philippines, and the largest American firm in [that] business in the Far East" (*Tribune* 1939, 46)—had been "stripped and padlocked and never reopened" (PW 1943, 29). In 1947, PW proclaimed that the Philippines was the No. 1 importer of US books, and noted that while this was due in part to textbook purchases for public schools, almost 75% of recent orders were for trade books, not textbooks. The same article goes on to lament the destruction of Manila's publishing facilities during the war, lauds PECO's successful reopening, and notes the great conditions in the Philippines for American publishers, including favorable trade regulations and the widespread use of English.

Perhaps most striking of all, in hindsight, is that all except one of those quoted in these stories, as well as the names of those reported as missing, were Americans. Of the five PECO officials alluded to in the 1943 article, three were mentioned again in the 1947 article: Verne Miller, who was on vacation in the US when war broke out, was PECO's president when he died of illness in 1943; and David Gunnell and Robert Miller, who were among the Americans interned at the UST prison camp in Manila, resumed work at PECO as president and vice president, respectively, after the war ended.

Not all American civilians in Manila, however, were businessmen. Leila Maynard, another internee at UST, later wrote about her experience during the war as one of the few given the opportunity—in addition to their camp assignments—to review and catalog previously uncatalogued books that were found in UST's Library, and how the library served as a sanctuary from "semi-starvation, monotony, and petty persecutions" (Maynard 2001, 562). The books she catalogued were among the few that survived the war. Outside Manila, Edith Carson, the wife of Silliman University's president, recalled fleeing to the mountains of Negros, and—along with the Americans and Filipinos with their group—found comfort in the few books they were able to bring with them. She later learned that books from the Silliman University Library, which had been hidden in a vault, were "subsequently found by the Japanese and flooded with water" (Carson 1945, 139).

Perhaps the most tragic book-related story was that of Hugo Miller, who began working in the new US colony as a teacher in 1906 and worked his way up the hierarchy in the public school system, while also writing textbooks. In 1917, Miller joined Ginn and Company as its Philippine representative, and was responsible for hiring the first Filipino authors who wrote textbooks specifically for the Philippine market. Since the textbooks were tailored for Filipino students, their adoption for use in all public schools, as well as Ginn's subsequent dominance, was practically guaranteed. After the war broke out, Miller

Fig. 1 Hugo Miller, Philippine representative of Ginn and Company, was beheaded by Japanese soldiers in 1943. Drawing courtesy of Rotary Club of Manila.

joined the US Navy, and in 1944 was captured, beheaded, and buried in a shallow grave by Japanese soldiers. No one witnessed his execution, but the facts were established later by those who recalled that after Miller disappeared, dogs were observed digging holes near a tree and dragging bones away (Supreme Court 1958; Testimony 1946).

Reconstruction

Sources that establish how Filipinos involved in the book trade died during the war have not been found, but there are a few that tell us what happened to the Filipinos who survived. *A Brief History of the Philippines* by Leandro Fernandez, published by Ginn and commissioned by Miller, was one of the first textbooks written by a Filipino that was adopted for use in all public schools. It was also one of the few titles that the Japanese Military Administration specifically prohibited Filipino students from using. Fernandez began teaching at the University of the Philippines (UP) in 1914 and was its history department's first Filipino and longest-running chair, serving from 1922 to 1948. What Fernandez did during the war is uncertain, but it is clear that his house—along with his collection of rare books—burned sometime before 1945, and that he died of hypertension in 1948 (Totanes 2012, 97, 108). His educational background and contacts as a UP professor probably helped shield him from Japanese aggression. Many others had no such luck.

Fig. 2 Placido Urbanes, Jr., escaped a massacre in 1945 and went on to become a successful publisher of trade magazines. Photo by Albert Ravenholt, courtesy of UP Diliman Main Library.

In January 1945, Jun Urbanes was 16 years old when he and about 300 other men in La Union were rounded up, tied with rope, and marched to the beach, where the Japanese began bayoneting the Filipinos and using their swords to behead them. Urbanes recalled that "When the man in front of me was bayoneted through the stomach, the blade came out behind and cut the rope on my wrists. I jumped aside and ran toward the sea. A Jap officer chased after me, chopping me with his sword like I was an animal." He fell into the water and lost consciousness, which probably saved him because when he awoke, the Japanese officer was gone and he was able to run and hide (Ravenholt 1968, 4–5).

Collecting his father's life insurance and some war damage payments from the US made it possible for Urbanes to finish his schooling, and get into publishing as a messenger, proofreader, correspondent, and eventually a successful publisher of trade magazines. War reparations from Japan later helped him acquire offset presses and other equipment. The article ends with him saying, "there are enough ordinary people who have confidence, who remember how we have risen since the war, and who believe that this country can keep moving" (*ibid.*, 15).

While the Japanese Occupation was devastating for Filipinos in many ways, the reconstruction that took place after the war made it possible for Urbanes and other survivors like him to enter businesses like publishing, which were previously dominated by Americans. Perhaps the most successful of the Filipinos who ventured into the book business after the war were Jose and Socorro Ramos. Before war broke out, the Ramoses met at what would eventually be known as the original National Book Store (NBS), which was not really a store, but a rented corner in a larger shop (de Manila 1977). Theirs may very well have been one of the bookstores that the Japanese Propaganda Corps observed selling not only books, but many other kinds of merchandise as well.

While Socorro Ramos does not attribute her success to the Japanese, the NBS story that she tells always goes back to her experiences during the war, when she learned to sell her goods by approaching Japanese shopkeepers who tended to shout at her, and negotiated a deal with a Japanese wholesaler that paid huge dividends after liberation. When asked why she works so hard, she has been known to reply that "Maybe it's the fear of being poor again …" (*ibid.*, 27).

NBS was not mentioned in either of PW's 1943 or 1947 articles on the Philippine book industry, but 50 years later, PW reminded its readers that the Philippines was again the No. 1 importer of American books, recognized the family-owned NBS as "the country's biggest chain" (PW 1997, 17), and named Socorro, her children, and grandchildren (Jose died in 1992), along with other Filipinos, as the leaders of the book industry in the Philippines. In contrast to the 1947 article, neither PECO nor the names of any Americans are mentioned in the 1997 update. This, perhaps, was a sign that the Philippine book industry had developed significantly over the past five decades.

However, it is also worth noting that PW had also become more sensitive to local concerns. Instead of highlighting reasons for American publishers to consider the Philippines as a market for their books, the article observes that the local publishing industry was struggling to "gain a foothold against an avalanche of U.S. titles" (*ibid.*) which were imported duty-free and sold for less than their cover price in dollars, unlike local titles, which could be printed only on heavily-taxed imported paper and were thus more expensive than their foreign counterparts of similar length and print quality.

Conclusion

Many, if not most, Filipinos are not avid readers, so why did the Japanese Military Administration crack down on books and other printed matter—as well as the Americans and Filipinos who published, distributed, and read them—during World War II? Were the Japanese just being paranoid? Perhaps. But it is also quite possible that they understood Filipinos in a way that has yet to be fully explored by scholars.

Caroline Hau argues that the influence of Jose Rizal's *Noli Me Tangere*—the best-known work by a Filipino ever to be banned by any government—stems not so much from its impact on the few who understood it, but its effect "on those who could not and did not read it" (Hau 2000, 51). Hau elaborates further by asserting that the controversy surrounding the book, while effectively limiting the distribution of Rizal's novel, actually encouraged the dissemination of Rizal's ideas in the form of rumors.

By regulating the distribution of books and other printed matter, the Japanese effectively limited the number of Filipinos who could read them, as well as the number of Filipinos whom they could tell about what they read. And with the Filipino penchant for chatting on trains, as Rodriguez observed in 1935, or for going to beauty parlors (and chatting there), as the Japanese noticed in 1942, an unauthorized publication read by one Filipino could very well—and probably did—prove that Roosevelt was right when he asserted that books are weapons.

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REPORT

Visual Documentary Project 2016

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Audience watching *Mr. Zero* (2016, Dir. Nutcha Tantivitayapitak) in Chiang Mai, Thailand

Over the past couple of years, the Visual Documentary Project (VDP) has gone from strength to strength. Originally set up as a small project in 2012 to create a bridge between academia and filmmakers based in Southeast Asia, the VDP has developed into platform that is invigorating discussions on how documentaries can help us to rethink the ways issues are framed within the region. Since 2015, CSEAS has not only screened documentaries submitted to the project, but become a hub helping to raise the profile of young and upcoming filmmakers trained and practicing in Southeast Asia. The project has submitted documentaries to the Kyoto International Film and Art Festival providing past selections for viewing to the general public, hosted talks by international renowned documentary filmmakers such as Rithy Panh, and increasingly linked up with film institutions and universities in the region to share the fruits of this unique endeavor.

In December 2016, CSEAS held its 5th Visual Documentary Project screenings in Kyoto and Tokyo in collaboration with the Japan Foundation Asia Center under the theme of politics in everyday life. Scholars have long engaged in the ways that people construe, perceive, and participate in politics in Southeast Asia. This year we wanted to know how Southeast Asians represent political issues of interest to them. What kinds of everyday interactions shape the very ideas of politics people aspire to? What political dreams do they have? We frequently see public demonstrations in Southeast Asian countries on our televisions screens and newspapers, but these are often fleeting and cursory. How then do documentary filmmakers engage with current issues and what can we learn from them on a deeper level?

The project received an unprecedented 75 documentaries from around the region. Topics in the documentaries ranged from human rights violations; urban protests; war and memory; human trafficking; propaganda in education; satire and its limits; political critique of regimes; and the illegal dispossession of land. All of these issues stretch across Southeast Asian societies, ranging from the intimacy of the home and everyday politics of human relations, to how states have reacted to people's demands for greater political representation. What stood out this year was 32 submissions from Myanmar, all of exceptionally high quality which made selection a challenge.

Since democratic reform in the late 2000s, change has been swift in this Southeast Asian nation with an ethnically diverse population of just over 50 million. This change has led to not just a political "opening," but we are now witnessing a new milieu in which people have urgent stories to tell. What was a trickle of submissions in the first year of this project, has now substantially increased. This caught everyone by surprise, but reaffirms our convictions in offering

a platform for Southeast Asians to present political issues on their own terms.

This year's selection was from Myanmar, Philippines and Thailand and all engaged the political from an intimate through to a public level. *Women of the Forest: The Hidden Burden of Climate Change* (2015, Dir. Inshallah Montero), focuses on The Punan and Kayan indigenous peoples living in the forests of Sarawak, Western Malaysia (North Borneo). Over the past 20 years, they have become the victims of environmental degradation brought about by massive logging induced by the development of large-scale palm oil plantations. This film is a unique collaboration with Sunitha Bisan (see this issue) who trained in gender and development studies, and is a graduate from the Asian Institute of Technology (AIT), Bangkok, Thailand. Sunitha's work on gender and sustainable development focusing on community based gender education, advocacy and knowledge bridging was a fundamental guide for Inshallah who was left to fend for herself in the community she lived and filmed in. The interaction between film and academia can be a compelling format to raise attention toward how climate change, flooding, droughts, crop failures can have very explicit gendered impacts. *Women of the Forest* allows us to consider the impact of ecosystem functions and their impacts on communities when they are damaged. It also brings into relief how communities can be seen in terms of class, economic background, resilience and fragility, and sexual and reproductive health. Bringing these issues to the screen lets us visually engage in body politics, and who has rights to bodies and this is made starkly clear through the focus on the influx of logging companies, migrant worker men and the pressures they place on women in the community. What is clear is that as human-induced climate change reorders the environment, women are very much on the front-line.

Vein (2015, Dirs. Htet Aung San, Phyo Zayar Kyaw, Ko Jet), shot in the Kachin state, focuses on the lives of migrant workers on mining sites searching for jade. Along with Myanmar's ongoing transition to democracy, its abundant natural resources have become a source of economic hope and tension. With no clear figures on how many corporations and illegal mines are active in the region, jade is a tense source of income for both the Kachin Independence Army and Burmese state forces. As Myanmar has opened up, we also see its veins exposed and this visceral documentary presents the viewer with the sense of a "gold rush" and a stark portrayal of the everyday risks miners face. Opening with a landslide, we are confronted with raw phone footage of workers being dug up after being buried by a landslide while attempting to dig for their livelihoods. The documentary tracks a number of persons and presents their narratives within the broader context of natural resources exploitation and ensuring human tragedy. Attempting to capture the precariousness of work at the mines, the directors—at some risk to themselves—take long panoramic shots up cliff faces on the verge of collapse; track the flickering torches of workers scrambling over mined rock dumped into midnight quarries dwarfed by colossal dump trucks; and train the viewer's senses on the cascading rocks that threaten life. Jade has recently caught the attention of other Burmese directors (Taiwan based director Midi Z [2016, *City of Jade*]) but this documentary is unrivalled in bringing home the brutal reality of migrant workers living on the edges of the nation state.

Mother and Son (2016, Dir. Thwe Myo Nyunt, YFS see this issue) presents the sensitive story of Thet Win Aung (1971–2006), a young man who became involved in pro-democracy demonstrations in 1998. He was arrested, sentenced to 52 years, and died in confinement. It relates the sacrifices made by a generation and the burden placed upon those that survived them. The mother, Mya Mya Win relates her experiences and reflects upon their personal anguish bringing home the very heavy costs of political activism. The uniqueness of the documentary rests in the detached narrative; viewers are transported into the room as the mother speaks of her son, sharing photos and memories, while her husband, Win Maung sits silently in the background. Viewers are asked to meditate on the meaning of death for political convictions. Interspersed with film footage from the Democratic Voice of Burma (DVB) archive from the 1988 protests, the documentary moves backward and forwards from 1988 to the present weaving a narrative that joins us to the past. In one scene we are confronted with the former Burma Socialist

Fig. 1 Directors at the Tokyo Women's Plaza, Tokyo, December 17, 2016.

Fig. 2 Scene from *Vein* (2015, Dirs. Htet Aung San, Phyo Zayar Kyaw, Ko Jet)

Programme Party Chairman General Ne Win, defiantly stating the Burmese army will show no mercy if riots continue. The documentary finishes in 2015 at the height of student protests against the 2015 national education bill and ties into another submission selected from Myanmar, *60 Days*.

60 Days (2016, Dirs. Htut Ye Kyaw, Sett Paing Aung, Pyay Maw Thein), deals with the recent 2015 student protests that arose after the transition to democracy from Thein Sein's government. Enacted in September 2014, the Burmese national education bill led to protests from students who felt it would infringe on their academic freedoms. Even though amendments were made to the bill, students intensified their protests dissatisfied with the government's stance. This led to harsh police crackdowns which were denounced in the West and cursorily covered by the media. The crackdowns were impetus for students to galvanize and organize themselves and enhanced their cause within Myanmar. Viewers are presented with actual footage of the activist students organizing and planning for their march and follow Ko Zayyar Lwin, then student president of the Yangon University, Economic Student Union narrating their reasons for protesting. *60 Days* offers a balanced take on what was at stake with in-depth discussions with representatives from the National Network Education Reform (NNER), Myanmar's Teacher Federation, and Dr. Yin Yin New, Chief Education Advisor to the President of the Republic. This documentary is a labor of love that captures the tensions that existed at the time between students and the government. The final scene captures a tense standoff with armed forces leading to the arrest of students (who were all subsequently released) and reminds us of the excessive crackdowns of 1988. The political message in this documentary and the others from Myanmar are a clear indication that a new milieu prevails with documentary filmmakers at the vanguard of witnessing and capturing changes in country.

A final mention must go to *Mr. Zero* (2016, Dir. Nutcha Tantivitayapitak). Originally scheduled for screening at CSEAS, due to political uncertainty in Thailand the screening of this documentary had to be delayed. *Mr. Zero* is a poetic, calm meditation on the conflict between human rationality and the unreasonable reign of power. With a close focus on Aneeya's personality, the documentary hovers on the border of reality and fiction. What happens when a person's life and thoughts become bodily subjected to political pressures? In subtle fashion, *Mr. Zero* directly tackles this year's theme: how to document politics in the midst of a person's life. The documentary shot through Aneeya's everyday life provides us with an intimate portrayal of an elder intellectual who poses as and narrates through the voice of John Lennon. Aneeya talks interspersing his own private life through every day scenery and juxtaposing his life with his inner self (through John Lennon). However, the episodes he narrates are harsh. In 1973, he was involved in the democracy movement, and has since been arrested many times, during which time he was tortured/treated by electrocution, which he describes in graphic detail. In a longer unedited version of the documentary, Aneeya reenacts this with the camera hovering directly over his head.

Fig. 3 Scene from *Mother and Son* (2016, Dir. Thwe Myo Nyunt)

Multiple hands reach into his nose and mouth, trying to force it open in a scene of intimate bodily violence. This can read as a metaphor of futility against power, but also resistance against it. Part way through the film, discussing the possibilities of democracy at a bar, the documentary slips into self-censorship. A goldfish and the sound of water slowed down, provide a metaphor on the limits of speech and a suggestive icon of oppression. Through this disconcerting documentary, the camera traces Aneeya not just in voice, but in body: at one point he submerges his head in a water cistern and starts to sing, "the more I look at the world, the greater its complexity . . . it is like a play," his muffled yet projected voice reflecting the tension implicit in what can be said and where. *Mr. Zero* provides us with the opportunity to think about the multiple layers from larger Thai modern history to individual life history.

Through its links and deeper ties with film schools, institutes and universities in the region, CSEAS will continue to promote dynamic documentary filmmaking in the region, raise the profile of young filmmakers, and continue to develop productive interfaces between academia and visual documentary in Southeast Asia.

For more on the Visual Documentary Project

Site

https://sea-sh.cseas.kyoto-u.ac.jp/en/vdp2016/

Viddsee Visual Documentary Channel

https://www.viddsee.com/channel/visualdocumentaryproject

Basic training at YFS with Sound Tutor Kyaw Ko Ko (center)

The Yangon Film School (YFS)

Lindsey Merrison

Founder, Yangon Film School

Founded by Anglo-Burmese filmmaker Lindsey Merrison in 2005, the Yangon Film School (YFS) is an award-winning non-profit organization registered in Myanmar that was created in order to train and support a diverse community of young filmmakers and media workers in Myanmar, thereby promoting the country's transition to a democratic nation. Since its first pioneering residential workshop in 2005, the trainings, and the cinematic output, have gone from strength to strength.

In 11 years of activity and, in spite of numerous constraints under the previous military government, YFS has held more than 70 training courses and workshops and provided solid skills free of charge to almost 200 students from 11 different ethnicities. Over 70% of YFS alumni are still working in the media and/or using film in their development work. In the last decade YFS has produced over 180 films, many of which have screened at 220 festivals at home and abroad and 24 of which—including *Lady of the Lake, Tyres, Missing, Last Kiss, Behind the Screen, The Bamboo Grove* and Myanmar's first feature-length documentary *Nargis: When Time Stopped Breathing* have won some of the first awards ever bestowed on films from Myanmar.

Recent award-winning titles filmed in eight of Myanmar's states and regions by multi-ethnic crews explore such diverse topics as living with HIV (*The Music Lover*), the personal consequences of political activism (*Mother & Son, A Political Life*), the challenges of the rural poor (*Sugar & Spice, Slate, To School*), the rights of people living with disabilities (*Lovely Bones*) and climate change (*The Crocodile Creek*).

The YFS Approach

YFS regularly brings together experienced filmmakers from around the world and young Myanmar men and women from all over Myanmar, some of whom have little or no prior experience in media, for intensive, often residential film trainings held primarily in Yangon, on many aspects of filmmaking—but with a particular emphasis on documentary.

Fig. 1 YFS students Khin Warso (on camera) from Mon State and Arrow Luck from central Myanmar during basic training

YFS students come from all walks of life—including film, journalism, literature, photography, fine arts and IT, but also the health and development sectors. From the outset, the school has been committed to training members of Myanmar's many different ethnicities (40% of students are non-Bamar) and religious groups and to reaching out to remote communities, the vulnerable and the disadvantaged. The School operates a policy of gender parity on courses; many YFS alumni—especially women—have achieved prominence as filmmakers and are now spearheading a new generation of cultural and social actors, contributing to a more open society.

In 2014 the School joined forces with Search for Common Ground and Shalom Foundation to deliver a six-week documentary training for 12 youths from Kachin, Kayah, Kayin and Mon, with participants traveling to these four states to film short documentaries on the topic of identity. Of the four films produced, one—*My Leg*, about a prosthetics workshop in Kayah—has screened to acclaim at seven international film festivals and garnered a Special Mention award.

Having grown steadily over the last decade, the School now provides a fully-fledged three-year study program offering, besides introductory courses in documentary filmmaking and editing, classes in film history, analysis, sound design and postproduction, screenwriting, fictional filmmaking and production. Students are taught to develop a broad range of skills—creative, ethical, technical, managerial—in both documentary and fictional filmmaking. They also learn how to prepare verbal presentations or "pitches" of their projects for YFS fellowships and other grants which may be used towards the production of graduation films in their third year.

In 2006, YFS graduates founded the School's production arm, **Yangon Film Services**, a social enterprise within the School which produces films for local and international non-governmental organizations among others, providing students with invaluable opportunities for vocational training in a professional context.

Among almost 40 tailor-made documentaries, promotional films, television series and other audiovisual content produced by Yangon Film Services in the last decade are films about HIV/AIDS (*My Positive Life*, *Stigmatize This!*), community forestry (*Our Forests, Our Future*), vocational training (*Rays of Hope, Earn as You Learn*), safe migration (*The Long Way Home*) and children's rights (*Let's Get on the Bus*), as well as initiatives in rice growing (*Fields of Dreams*), irrigation (*Stepping Up*), disaster preparedness (*More than a Tree*) and child-centerd education (the award-winning *A Bright Future*). An eye-opening film on midwifery *Myanmar Midwife* is now helping to promote better primary health care.

Fig. 2 YFS editing trainer Zaw Naing Oo (left) introduces Kayin YFS student Saw Eh Doh Poe to non-linear editing software. They are observed by fellow-students Ngwe Ngwe Khine (right, from Rakhine State) and Sai Naw Kham (left, from Shan State).

In 2008, the School added screenwriting and documentary-influenced fictional filmmaking known as "True Fictions" to its curriculum. This approach has already resulted in award-winning and high profile short films, such as *Missing*. One of the first cinematic works to broach the wrongs of the previous military government in Myanmar, this film has had a deep effect on audiences.

An 8-part drama series about the rule of law, *The Sun, the Moon and the Truth*, which was edited and post-produced by YFS, was seen by over five million people in Myanmar; YFS was recently commissioned to create the 12 x 30-minute scripts for Season Two of this series. Thanks to a **train-to-teach programme** begun in 2009, many YFS graduates are now passing on their skills to their peers. Several courses are now taught jointly by international and local trainers, in English and Myanmar language.

Conscious of the parlous state of the country's archive holdings, the School cooperated with the Goethe Institut and Memory! Cinema Heritage Film Festival to train a film archive researcher to assess some of the nation's tangible cinematic heritage. The School made its own first foray into film restoration in 2013 when it joined forces with the Goethe Institut and German company Arri to digitally reconstruct Maung Wunna's charming 1972 film *Chè Phawa Daw Nu Nu* (*Tender are the Feet*). The completed restoration opened the Berlinale's Forum section in 2014 and also enjoyed screenings at festivals in Phnom Penh, Brisbane, Singapore and Tokyo. A special Museum Edition DVD containing essays about the film and the restoration is due to be released in 2017.

Having begun trainings in participatory video in 2014, the School launched its **Travelling Cinema Programme** in the same year. This program sees students travel to remote and/or rural areas where they facilitate participatory video workshops to help local communities create their own short videos about a topic which affects their lives. YFS students have since facilitated Travelling Cinema placements in Chin, Kachin, Rakhine, Shan and peri-urban Yangon,

thereby giving a voice to thousands of people in marginalized communities. Topics addressed in these often-moving community videos include drug abuse, water contamination as a result of mining, discrimination, the hope of a better life for children; better working conditions for tea planters and PLWD, and the challenges of recovery following flooding.

During the School's first course in Docu-animation held at the end of 2016, students learned how to combine audio-documentary testimonials with animation to create three powerful one-minute spots against gender-based violence. The School is currently cooperating with a number of partners including the Gender Equality Network (GEN) and the Department of Social Welfare to launch these spots nationwide across a number of platforms on international women's day on March 8, 2017.

Going Beyond the Film School

In September, 2015 the School was honored to receive the **Japan Art Association's Grant for Young Artists Award** as part of the prestigious *Praemium Imperiale*. This major accolade reflects the School's significant achievement in training young Myanmar filmmakers to world class standards. The pursuit of artistic freedom and identity is at the heart of the YFS remit. What makes Yangon Film School unique however, is its ability to work at the interface between art and development. The School's activities have far-reaching impacts that go far beyond film trainings to support many of Myanmar's needs as the country transitions to democracy—from bridging divides via cultural expression, strengthening democratic practices, technological proficiency and "best practice" in the film industry, to expanding economic opportunities and international cooperation, especially for women and the disadvantaged, and creating awareness for human rights, including gender and environmental issues.

The School is currently expanding its curriculum to meet the growing demand in Myanmar for scripted and non-scripted content. YFS is also restructuring and strengthening its local management workforce as part of an exit strategy designed to facilitate transfer of the School's operations to a Myanmar-run administration.

One key to the success of this handover will be the identification and funding of a permanent home for the school—a goal for which the school would like to enlist the support of partners willing to share its vision including, it is hoped, the new government.

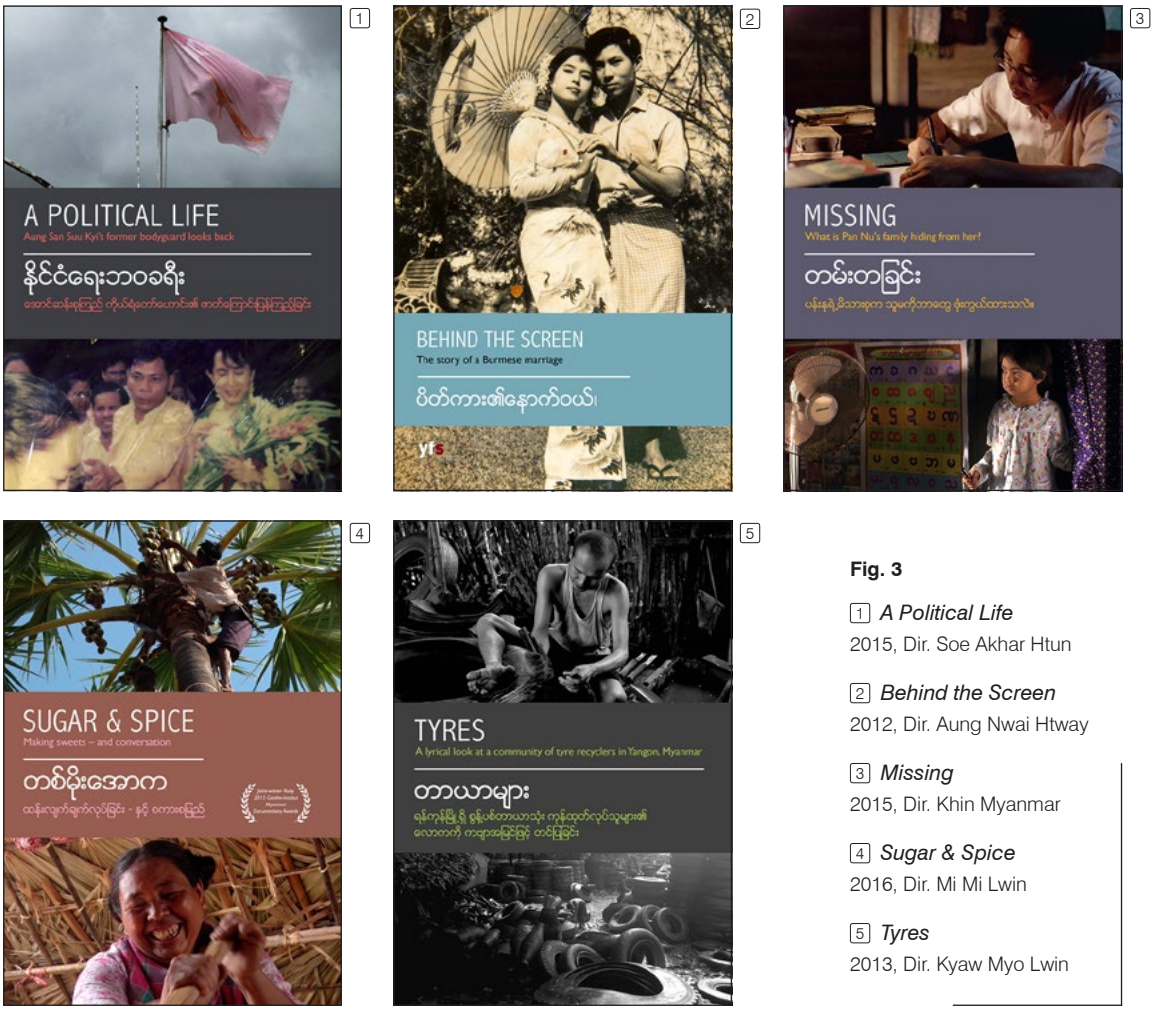


Fig. 3

1 *A Political Life*
2015, Dir. Soe Akhar Htun

2 *Behind the Screen*
2012, Dir. Aung Nwai Htway

3 *Missing*
2015, Dir. Khin Myanmar

4 *Sugar & Spice*
2016, Dir. Mi Mi Lwin

5 *Tyres*
2013, Dir. Kyaw Myo Lwin

REPORT

40th Southeast Asia Seminar: The Promise and Challenge of Democracy in 21st Century Southeast Asia

Mario Lopez
Associate Professor, CSEAS

Mapping democracy in group presentations

Fig. 1 Participants at the regional parliament, Yangon

Southeast Asia faces uncertainty in its political development, and central to any discussion on what paths countries and the region can take is democratic governance. Since the 1980s, a wide range of experiences with democratic transition have highlighted the difficulties that characterize the region to this day. While we see increased public participation in democratic processes and the clamoring for them, this has been accompanied by opposing trends towards more authoritarian rule. For Southeast Asian citizens, government accountability has become an increasingly de facto demand despite the inability of some nations to provide this. However, the number of full-fledged democratic states in Southeast Asia is still limited. The majority can be categorized as different types of hybrid regimes whereby democratic and non-democratic elements exist side-by-side in the same political system. There is great hope for a future of more democratically oriented politics, yet at the same time there is little ground for optimism about democracy and democratization in twenty-first century Southeast Asia.

To explore these issues, between November 19–22, 2016, the Center for Southeast Asian Studies (CSEAS) and the University of Yangon held a seminar in Yangon. For one week, students from across the region came together to discuss the challenges of democracy in politics, society and natural resource management, and explore the possibility, potentiality and probability of democracy in Southeast Asia. Discussions on democracy usually home in on and identify series of political institutions, such as free and fair elections, national parliaments with sufficient authority, and competition among political parties. However, these do not function without other broader conditions such as state governability, the rule of law and accountability; a shared sense of equal citizenship, common and public knowledge of civil rights and freedom of speech; economic stability, economic inclusiveness, and physical safety. Over four days the participants explored the contours of democracies in the region, discussed the different meanings citizens ascribe to politics, conceptualizations of what constitutes democracy in the region and how variegated practices play out in the politics of natural resources management, social movements, and civil society.

In the opening session his honorable Thura U Shwe Mann, Chairman of Commission for the Assessment of Legal Affairs and Special Issues at Pyidaungsu Hluttaw and a Former Speaker of Pyithu Hluttaw, gave a speech on democratic reform, institutions building and reform processes that were carried out between 2010–16. While Myanmar still has some way to go, capacity building, fomenting confidence in the competence of the Hluttaw and democratic transformation, accepting criticisms and suggestions from both the media and the public, highlight the many challenges ahead.

The seminar worked through three broad sessions, on politics in and of democracy; natural resources management; and social movements and civil society. The first session, examined and worked through interactions between formal institutions such as elections, the constitution of parliaments and political parties, and the increasing pressure for more democratic institutional reforms from inside and outside of ruling elites. The three speakers, Ehito Kimura (University of Hawai'i), Min Zin (Executive Director of Institute for Strategy and Policy, Myanmar) and Ukrist

Fig. 2 Participants at a group discussion at the National League for Democracy (NLD) headquarters speaking to NLD political activists

Fig. 3 Participants listening to group presentations

Fig. 4 Former political prisoner Daw Lai Lai relating her stories to students at the NLD headquarters

Pathmanand (IAS, Chulalongkorn University) all highlighted the real challenges that Southeast Asian democracies face through a macro-regional perspective while keeping their analytical lens firmly on the current contexts, conditions and dynamism of individual countries.

The second session explored how both development and deterioration of democratic governance has affected natural resources. The past few decades have seen governance regimes increasingly exploit and extract resources from within national boundaries not only under the remit of development agendas focusing on economic growth, but also for export both within the region and further beyond. Where natural resources are utilized to further these agendas, local communities have borne the brunt of change and often struggle to resist—often violent displacements—deforestation, and agrarian management. Political expediency thus, weighs heavily on identifying "resources" and their subsequent extraction and the inevitable impact on communities. In this session, Win Myo Thu (co-founder and managing Director of EcoDev) and Dr. Lye Tuck-Po (School of Social Sciences, Universiti Sains Malaysia) both detailed the changing political ecologies of Myanmar and Malaysia and how human societies interact and impact on the rapidly changing eco-political landscape of Southeast Asia.

The final session on social movement and civil society scrutinized and questioned the relationship between democracy and the state in Southeast and provided a detailed examination through case studies from Cambodia and Indonesia. Themes covered included the increasingly important role of youth social movements in Cambodia and Indonesian's government anti-corruption mechanisms and citizens' responses to them. Both speakers, Sar Mory (Cambodia Youth Network) and Okamoto Masaaki (CSEAS) critiqued optimistic views on democracy, and through their case studies highlighted the ongoing complexity of democratization and challenges toward its implementation.

The Southeast Asia seminar is never complete without a fieldtrip and a mobile workshop was organized to deepen students' understandings of contemporary politics in Myanmar. Participants had the opportunity to talk about the current challenges to democratization with the Chief Minister of Yangon region and a visit to the regional parliament. This was followed by a visit to the National League for Democracy (NLD) headquarters to speak to NLD political activists, some of who had been imprisoned for their activities during the period under military rule. Students also visited Irrawaddy, one of the most active internet-based media groups in Myanmar to learn about how news from within Myanmar during the military dictatorship period was broadcast from outside the country. Holding this kind of seminar in Myanmar would have been unimaginable five years ago. However this is a testament to the ongoing political changes taking place, that allow open political discussions at an academic level to take place. Although the transition to democracy is a process still playing out, CSEAS hopes that it can deepen these exchanges and continue to foster dialogues with partner institutions, academics and young students in the spirit of free open exchanges on Southeast Asia's evolving political situations.

Publications

http://www.cseas.kyoto-u.ac.jp/edit/

Kyoto Area Studies on Asia (in Japanese)

Nao Sato.

"Memay" Widows Living in Rural Cambodia: the Social System Preventing from Poverty

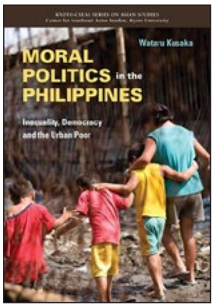
2017. Kyoto University Press.

Akihiko Ohno.

Weaving the Market: Traders and Contract The Rural Hand-weaving Industry in Laos

2017. Kyoto University Press.

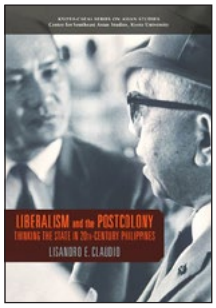
Kyoto CSEAS Series on Asian Studies



Wataru Kusaka.

Moral Politics in the Philippines: Inequality, Democracy and the Urban Poor

2017. NUS Press and Kyoto University Press.



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2017. NUS Press and Kyoto University Press.

Frontiers of Area Studies (in Japanese)

Vol. 6　Manabu Sengoku, ed.

Era of Post-neoliberalism?: Searching a New Order for the Future

2017. Kyoto University Press.

Yukio Hyashi.

Capturing Culture Embodied in People
Information and Field Science Series 5

2017. Kyoto University Press.

Books by Staff

Noriyuki Osada, Yoshihiro Nakanishi, and Toshihiro Kudo.

Myanmar's 2015 General Elections: How Aung San Suu Kyi Came to Power

2016. University of Tokyo Press. (in Japanese)

Toshihiko Kishi.

A Handbook of Chinese Past and Present, vol.1-1

2017. Kamogawa Publishing Company. (in Japanese)

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Akira Fukutani, Liang Wu, and Taisho Nakayama, eds.

Proceeding of Kyoto University — Nanjing University Sociology and Anthropology Workshop 2015, KUASU Project Report 11

2016. Kyoto University Asian Studies Unit (KUASU). (in Japanese and Chinese)

Yusuke Murakami, ed.

Development, Integration and Cooperation in Latin America and Asia Pacific

2017. Lima: Instituto de Estudios Peruanos.

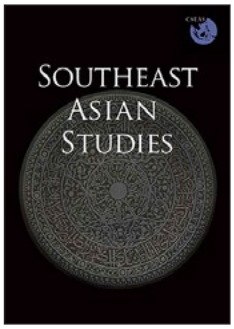
Pavin Chachavalpongpun, ed.

The Blooming Years: Kyoto Review of Southeast Asia

2017. Bangkok: Parbpim Publishing Company.

The Blooming Years brings together articles published from 2013 to 2016 to showcase the achievements of the *Kyoto Review of Southeast Asia* (https://kyotoreview.org/) and to celebrate the study of Southeast Asian. The book deals with critical issues facing the region, from Buddhism, homosexuality, inequality, monarchy to historical pasts. It also includes short essays written by up and coming scholars who work on various aspects of Southeast Asia in the column, "Young Academic's Voice."

CSEAS Journal



Southeast Asian Studies

https://englishkyoto-seas.org/

In 2012, we re-launched *Southeast Asian Studies* as an all-English journal, alongside its Japanese sister journal, *Tonan Ajia Kenkyu*. Intended for a regional as well as global readership, *Southeast Asian Studies* is published three times a year. The new journal aims to promote excellent, agenda-setting scholarship and provide a forum for dialogue and collaboration both within and beyond the region. *Southeast Asian Studies* engages in wide-ranging and in-depth discussions that are attuned to the issues, debates, and imperatives within the region, while affirming the importance of learning and sharing ideas on a cross-country, global, and historical scale. An integral part of the journal's mandate is to foster scholarship that is capable of bridging the continuing divide in area studies between the social sciences and humanities, on the one hand, and the natural sciences, on the other hand.

Fellows

Visiting Research Scholars, Guest Scholars, and Guest Research Associates at CSEAS

Each year CSEAS accepts applicants about 14 positions for scholars and researchers who work on Southeast Asia, or any one of the countries in that region, to spend 3 to 12 months in Kyoto to conduct research, write, or pursue other scholarly activities in connection with their field of study. Since 1975, more than 350 distinguished scholars have availed themselves of the Center's considerable scholarly resources and enjoyed the invigorating atmosphere of scenic Kyoto, the ancient capital of Japan and the main repository of the country's cultural treasures, to pursue their interests in Southeast Asian area studies. The Center's multi-disciplinary character and the diverse research interests of its faculty offer visiting scholars an ideal opportunity for the exchange of ideas and the cultivation of comparative perspectives. The highly competitive selection process has brought to the Center in recent years researchers from Southeast Asian countries, Bangladesh, China, Korea, and western countries including the United States and France. The visiting fellows represent various basic disciplines in their study of Southeast Asia, and their official posts in their home institutions include teacher, researcher, librarian, journalist, and NGO worker. Information and Technology (IT) experts who conduct research on Southeast Asia are also joining the Center, not only to manage various database systems but also to construct academic networks for area study throughout the world. Successful applicants receive an appropriate stipend to cover international travel, housing, and living expenses in Kyoto. Research funds will also be provided to facilitate his/her work. Funds will also be allocated for domestic travel, subject to government regulations, and a number of other facilities are available to visiting scholars. Fellows will be expected to reside in Kyoto for the duration of their fellowship period. Fellows are normally invited to deliver a public lecture during their term at the Center and encouraged to submit an article for possible publication in the Center's journal, *Southeast Asian Studies* and to contribute to the online journal *Kyoto Review of Southeast Asia*. CSEAS also received researchers, both Japanese and foreign, who visit on their own funds or on external fellowships.

Name	Period	Position/Affiliation	Research Title
Vernon del Rosario Totanes	2016/11/1–2017/4/30	Director, Rizal Library, Loyola Schools, Ateneo de Manila University	Promoting the CSEAS Library as a Venue for Research on Philippine Studies
Claudio Sopranzetti	2017/1/10–4/9	Researcher and Lecturer, All Souls College, University of Oxford	Fragility of Power in Thailand: The Unraveling of Royalism in Contemporary Thailand
Saiful Umam	2017/1/10–4/9	Associate Professor, State Islamic University Jakarta	Other Javanese Islam: Pegon Books and the Localization of Islamic Orthodoxy in Java
Wan Abdul Manan Bin Wan Muda	2017/1/10–7/9	Professor, School of Health Sciences, Universiti Sains Malaysia	Obesity and Ethnicity in Malaysia and Thailand
Kevin John Hewison	2017/1/10–7/9	Editor-in-chief, *Journal of Contemporary Asia*	Cold War Alliances: The U.S., Counterinsurgency and the Making of the Modern Monarchy
Weera Ostapirat	2017/3/1–8/31	Associate Professor, Research Institute for Languages and Cultures of Asia, Mahidol University	Linguistic Past and Present of the Palaung People of the Myanmar-China Border Area
Robert Henry Taylor	2017/3/13–6/12	Professorial Research Associate, School of Oriental and African Studies, University of London	Armies in the Politics of South East Asia

Cherry Trees in the Courtyard and My Memory at CSEAS

Nishibuchi Mitsuaki
Professor, CSEAS

Every year, the cherry trees growing the Center for Southeast Asian Studies (CSEAS) courtyard of the area study building complex located to the east of the Inamori memorial building entertain us when the cherry blossoms bloom in spring. However, it was no so long ago when the cherry trees were planted. Twenty years ago, when I first started at CSEAS, there was a big incinerator in their place. The chimney of the incinerator discharged dense clouds of black smoke when a cleaning lady threw our garbage into it on an almost daily basis. Sometime after I settled down enough at the center, I was appointed as chair of the building management committee of our center and my first big mission was to fight to stop the black smoke from the chimney and the white smoke from tobacco lovers for the health of CSEAS members in general. My long-lasting struggle against the black & white smoke ended when we found a reliable garbage-disposal company and established non-smoking rules. The cherry trees then successfully occupied "the incinerator slot." I still believe the end results are my best contribution to the center. On a peaceful day and/or on a dreaming night in spring when I can confirm that the growth of the cherry trees has more beautiful blossom than the previous year, it diminishes my smoky memory and prompts me to record the growing cherry trees on film.

A comparative observation of the pictures can confirm solid year-by-year growth of the trees thanks to the efforts of very good caretakers; they still keep growing day and night and show up very nicely even in the rain and snow. Not only has the size of the trees, but also the change in the morphology of the blossoms shown sign of growth and early maturation of the trees. The picture illustrated on the back over was taken in the early morning in 2014; the plates of the blossoms became dense enough to change their colors in a fascinating fashion in harmony with changing background colors of the sky during the morning – day – night shifts. Two years later, last spring, they became voluptuous and stimulated me to shoot their very beautiful figures in the depths of night with the aid of artificial illumination. I cannot imagine how much more fabulously they will blossom this coming spring.

Of the two big cherry trees, the one planted near the Inamori building is more appealing to me, but the other one which looks a little younger, but is growing more vividly, may appear more attractive to others. I am tempted to compare this ever-growing pair to our newly inaugurated CSEAS. I therefore decided in my mind for them to be the symbolic trees of CSEAS and encourage my laboratory members to keep growing with an aim of going "beyond the boundaries" just like the pair of ever-growing cherry-trees.

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